1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas[1], in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women. A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organisation, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the languages of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

[1] It has been suggested that this practice may be due to a desire not to [illegible] ideas, although he carefully inquired.

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'L-apaitin le-'l-lešgon:

1. Kuj-orok. Ninye eshaiye eng-ai oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, ntji kuju.

2. Ôâni-oišgok. Ninye epushunye 'l-oišgok, nâni tišig meimin.

3. Loo-'n-Gokwa. Ninye eloyórie 'n-Gokwa.

The months of plenty:

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-ai naleŋ, ntjo 'l-Maasae: 'Eteriktne 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ôosh eng-oloŋ, p' eidipayu ol-apa ôji ol-oiborare, ntjo aii: 'Eteriktne 'yook, elle-apa Ol-oiborare.'

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November!'

827 'N-alimen, o en-giôget o en-dasing, oo 'mweiyani.

Yawning, hiccoughs, sneezing, and illnesses.

Ten enya 'l-tuŋanak oo-'l-Maasae 'n-alimen, ntji esta 'n-jo. Naa, ten enya en-gurai kiti, neibuŋ ôgutenye too-'l-kimtjik en-gutuk enye, amu sure meleari aaku kitok anaa 'l-meek.

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

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Ore ten esta 'l-tuŋanak en-giôget, ntji ainos in-giri.

If a person has hiccoughs, it is believed that he will eat some meat.

Ten ôasing ol-tuŋani, ntjo epeny: 'Ol-tuŋani lâipoto.' Ntjo kullkas-tuŋanak ootii: 'Mikitaguio (eng-Ai) ol-in-gheanya,' arahi: 'Friche.'

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard.' or: 'Have good health.'

855 Ten emweiyu 'l-tuŋanak

When a Masai falls ill, it is said

[1] The thirteen lunar months of the solar year are doubtless those enumerated first.

751 /182 cont./ In order to avoid the onset of a case of diarrhea as a consequence of the very popular copious enjoyment of liquid fat, a root decoction of the above-mentioned ol ama tree (Ximenia americana L.) is administered.

752 064 Constipation (ol gilomi). The most popular remedies in severe cases are a decoction or extraction of the bark of ol jani 'njugi (Embelia kilimandscharica Gilg) mixed with fat, or, in milder cases, the pepperlike grains of ol odoa (Maesa lanceolata Forsk.), which are chewed.

827 Regarded as aiding digestion is the bark of ol mata (Thespesia Garckeana F. Hoffm. and Dombeya reticulata Mast. vel aff.), of en dargacho, also called ol ogirugi (Turraea Volkensii Gürke), which is drunk mixed with meat broth, and of a still unknown Acacia species (ol alili), which is why the warriors, during their meat feasts, add these powdered barks to their drinking water, as well as an extract of the pounded root of ol ghubir (Bridelia cathartica Bert).

"To clean out the stomach" the warriors take, once every three or four months, a medicine called en janigitti, consisting of the bark decoction of ol odoa (Maesa lanceolata), ol mukutan (Albizzia anthelmintica), ol marbalt (Croton spec.), ol jani 'njugi (Embelia kilimandscharica Gilg), ol getalamua (Myrica kilimandscharica Engl.), os ngurueti or ol dinjai (Cissus quadrangularis).

824 As Tonicum roborans /strengthening tonic/ and beautifying agent, pulverised bark of ol dimiyiomoni (Pappea capensis Eckl. et Zeyh.) is added to the drinking water. It is supposed to make the skin softer and more elastic, as well as to give rise to an increase in the padding of fat through which sharp contours are rounded. The remedy is especially popular among warriors.

752 124 For liver pains (ala e muntwa) one drinks a decoction of the bark of os sodjo (Rhus lucida).

For spleen pains and spleen swelling (ala ol dasila), the powdered bark of the same tree, stirred to a paste with honey, is eaten or, mixed with honey beer, is drunk, as is a root decoction of os seketei (Cassia didymobotrya Fres.), which as a rule is mixed with milk.